

# Global Partnership Network Empowerment Workshops

2022

## Creating Alternative Modes Of Development Cooperation For Food Sovereignty And Reparatory Justice, Especially For Afro-Descendant Farmers

### *Final Positions*

We, the farmers, organizations and institutions signatory to this statement, engaged as organizers and participants in two empowerment workshops held on June 23<sup>rd</sup> and September 29<sup>th</sup> 2022 on the theme “Creating Alternative Development Cooperation for Food Sovereignty and Reparatory Justice, especially for Afro-descendant Farmers.” These two workshops were co-organized by the Karl Lévêque Cultural Institute (ICKL) in Haiti and the University of West Indies (UWI) in Jamaica through the Sir Arthur Lewis Institute for Social and Economic Studies (SALISES) as cooperators in the Global Partnership Network, (GPN), <https://www.uni-kassel.de/forschung/global-partnership-network/about-us/gpn-network>. Our collaboration with, and the contributions of, the Ghana Permaculture Institute (GPI) - a partner of the GPN- were also important for the realization of these international workshops and its empowerment objectives.

The exchanges took place in the form of invited panel discussions, small closed group reflections by farmers and other participants, plus open plenary discussion. These workshops- hosted in hybrid and virtual formats- offered an opportunity for us first, *to study the consequences of colonial, neoliberal and extractive models of development cooperation* on the project of food sovereignty in the South, particularly in the context of Haiti, Jamaica and Ghana, and second, to *explore alternative options* for development cooperation based on the principle of reparatory justice in favor of the peasants and peoples of the South.

**In the first hybrid workshop**, we discussed the consequences of the dominant extractive and neoliberal model of development cooperation on the economies of the Global South, by examining, in particular, the experiences of rice production in Haiti and sugar production in Jamaica.

We have compared the declared objectives of development aid with the actual practices of development cooperation and find that these practices lead to, inter alia: (i) the subordinate integration of the economies of the South into the world market; (ii) the undermining of States of the South- their peasant communities, rural workers and domestic regulatory mechanisms; (iii) the strengthening of the dominant classes connected to the world market, (iv) unfavorable changes in consumption structures and (v) increased indebtedness of the countries of the South. We have also analyzed the role of the States of the South in the expansion of intensive agricultural production and monocultures rooted in an extraverted global economy logic and the corporate food regime. We have assessed the consequences of this choice as being high food import dependency, extraverted local consumption patterns, catastrophic environmental records aggravating climatic disorders, degraded soils, poor diets and nutritional and health outcomes.

We have highlighted the role of the various institutions and international agreements, in particular trade liberalization agreements, that have been instrumental in defining the neoliberal terms of development. We have also examined the framework of structural adjustment programs which support the temporal evolution of the neoliberal globalization strategy and its destructive, racializing and extractive accumulation logics that provoke waves of migration.

We explored alternatives within the terms of the revaluation and protection of poly-cultural agricultural production, land reform, restructuring trade regimes and prioritizing knowledge and infrastructural investment in the South. We insisted on the need for the de-commodification of food systems, revaluing local knowledge, preserving our indigenous plant and animal genetic resources, and diversifying agricultural production in order to promote food sovereignty in the South.

We have discussed the political constraints to food sovereignty by examining the current challenges limiting food availability, affordability and nutritional adequacy and have emphasized the conditions necessary for an alternative food system model. These conditions include policies that support choices of production not dependent on chemical inputs, tailoring infrastructure and conditions of production with regard to local needs, reshaping consumption preferences through revaluing knowledge of indigenous foodways, as well as investing in appropriate research and technology to adapt to and mitigate climate change. We have insisted on the *fundamental difference* between food sovereignty and food security and stressed our commitment to the first option.

We have highlighted the importance of appropriate *knowledge paradigms and mindsets* for contextualizing science and technology, of sharing seeds and facilitating exchanges of experience and knowledge between farmers in different countries of the South on their common challenges and their specific concrete situation. And we have stressed the need to have appropriate financing and guaranteed access to insurance for farmers in the context of the construction of the food sovereignty project.

We discussed the persisting negative perceptions of farming, and the vital need for the decolonization of knowledge and for retraining. We rejected production technologies that are against the goals of protecting the planet and emphasized the need to ban the use of GMO hybrid seeds and mega development projects in the extractive sectors. We urged a focus on production technologies and philosophies that are agro-ecological, as well as, women and youth centered. We examined experiences of South-South cooperation through the permaculture system, insisting on the lessons that we can learn through equitable relationships in development cooperation and from the ecosystems of the planet to build the basis of food sovereignty in the South. We defended the idea that the autonomy of food systems supports freedom from domination (local and international), greater unity in farmers' organization, less consumer dependency on supermarkets, more community supported ecological family farming versus big business global value chains, realizing seed sovereignty and water security, and ultimately "owning your own" - from inputs to technology.

**In the second virtual workshop**, we discussed the urgency of the issue of reparation in light of the disasters caused by the development aid policies imposed by the international financial institutions with regard to malnutrition, economic dependence, and cycles of violence generated in the South. The project of reparation was also analyzed in its multiple temporalities and dimensions. The meaning and the scope of reparation were addressed by distinguishing between the notions of reparatory justice, restorative justice, civic justice and socio-economic justice, and also by examining the objects, actors, and responsibilities in the reparation process, along with the fundamental principles required for the pursuit of equitable outcomes. This analysis was illustrated by a discussion of Caribbean reparation claims and programs.

We discussed the indebtedness of the countries of the South, in particular the illegitimate debt imposed by France on Haiti in 1825 as an emblematic case of plundering the countries of the South. We analyzed the consequences of this "debt" on the Haitian people's food sovereignty project. We studied how this ransom, estimated today at more than 20 billion euros, led Haiti into a spiral of illegitimate debts in a context of the export of unproductive capital from industrialized countries. We considered how the payment of these debts was supported on the basis of the large export plantation economy responsible for the degradation of the soil, the progressive decline of agricultural production and the destruction of ecosystems. The analyses showed how Haiti's economic dependence caused by the ransom of 1825 would be reinforced by the theft of the country's entire gold reserves (the central bank's guarantee that supported national currency, and international transactions) by the United States in 1914, and later by the neoliberal structural adjustments imposed by the international financial institutions such as the International Monetary Fund (IMF), the World Bank (IBRD), and reinforced by the World Trade Organization (WTO). We have examined how this whole process contributed to Haiti's heavy food dependency from the 1980s onwards.

We have examined the violence of chattel slavery and its traumatic multiple impacts on a stripped Africa, Africans, and Peoples of African Descent in the Caribbean and the world. We have recognized that the colonial and neocolonial processes of violence and dispossession are being reproduced through a tacit mode of war that sheds black people's blood, perpetuates wounds and generates politically odious and so-called "unpayable debts". We have highlighted the plundering of material and natural resources through land dispossession and marginalization. We have analyzed brain drain and leakage, the extraction of knowledge and devaluation of people's traditions as forces that also characterize these colonial and neo-colonial relations.. We have discussed the consequences of colonization and slavery on the access to public goods and services in the global South, the legitimacy of earlier and ongoing reparations struggles, and the importance of earlier and ongoing struggles of black people and people of African descent, such as the Haitian revolution, Pan-Africanism as well as Garveyism, as drivers in the cause of reparations and the decolonization of universal rights. In addition, we have considered the relevance and limitations of existing reparations programs.

Finally, we have addressed the need to *clearly define priority areas* in the South as guided by the multi-temporal reparations process and to establish mechanisms for managing the resources to be returned in the fundamental interests of the peoples of the South. We insisted on the need to

continue building *our alternatives* in the South, especially in agricultural production and the protection of biodiversity, in parallel with our struggles for the reparation of the damage caused by colonization and post-colonial extractive mechanisms.

From these two workshops, we committed to:

1. Create local seed banks, local knowledge banks and data bases for protecting our biodiversity, sharing innovative technology around food sovereignty and supporting philosophical principles and visions supporting ecosystems such as permaculture;
2. Fight for agricultural and trade policies that are adapted to the needs of local communities, protective of the environment and promote agriculture as a viable profession;
3. Continue our struggle for the implementation of public policies (agricultural, commercial, infrastructural, and fiscal) protecting peasants and family farming by inscribing our actions in view of the 2018 UN Declaration on the Rights of Peasants and other peoples working in rural areas; and in a perspective of *reconquering the political sovereignty of our peoples in the South*;
4. Promoting knowledge exchange programmes between farmers and between communities of the Global South to rebuild the capacity of social and popular movements engaged in the project of food sovereignty;
5. Promote the marketing of our food ourselves, especially through local networks, new Pan-African agriculture trade and business exchange mechanisms and South-South cooperation;
6. Fight for the return of our germplasm extracted under colonial and neocolonial relations, and for equitable relationships in agricultural value chains.
7. Constitute a work team to elaborate well documented files on the *total debt* of the former colonizing countries towards the former colonies, notably in the Caribbean;
8. Join and support existing initiatives on the issue of reparatory justice for Afro-descendant and African peoples;
9. Address the issue of reparation both within the framework of international solidarity and by taking into account the specific realities of each country concerned, for example through hosting citizen or popular courts on reparation;
10. Organize awareness-raising initiatives among social and popular movements in Western countries on the need for reparation for slavery and the neo-colonial mechanisms of resource plundering in the South.

September 29, 2022

SIGNATURES FOR AUTHENTICATION

Name: Marc-Arthur Fils-Aimé 

Organization: The Karl Lévêque Cultural Institute (ICKL), Haiti

Name: Patricia Northover 

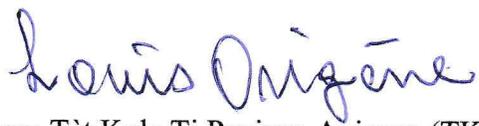
Organization: The Sir Arthur Lewis Institute of Social and Economic Studies (SALISES), UWI, Jamaica

Name: Charles Katere 

Organization: Ghana Permaculture Institute (GPI), Ghana

Name: Hugh Johnson 

Organization: Bernard Lodge Farmers Group (BLFG), Jamaica and the State of the African Diaspora (SOAD), Jamaica

Name: 

Organization: Tèt Kole Ti Peyizan Ayisyen (TK) Haiti

## LIST OF INVITED PARTICIPATING FARMER ORGANIZATIONS, INSTITUTIONS AND OTHER STAKEHOLDERS

### JAMAICA

1. Agricultural Alliance of the Caribbean (AACARI)
2. Jamaica Network of Rural Women Producers (JNRWP)
3. Bernard Lodge Farmers' Group (BLFG)
4. Village Academy (Agricultural school)
5. The University of the West Indies (UWI-SALISES), Sustainable Rural and Agricultural Development Research Cluster
6. College of Agriculture Science and Education (CASE)
7. Jamaica Hummingbird Taino and Maroon People
8. The University of the West Indies, UWI, Biotechnology Center- Medical Plants Biotechnology Research Group

9. Gladstone Thorney- Farmer, Regenerative agriculturalist.
10. State of the African Diaspora (SOAD).

#### **HAITI**

1. Réseau des organisations paysannes de Bellefontaine
2. Tèt Kole Ti Peyizan Ayisyen (TK)
3. Mouvement paysan de Papaye (MPP)
4. Solidarite Fanm Ayisyèn (SOFA)
5. Plateforme haïtienne de plaidoyer pour un développement alternatif (PAPDA)
6. Plateforme des organisations haïtiennes des droits humains (POHDH)
7. Kolektif Jistis Min
8. RASIN Kan Pèp
9. Université d'État d'Haïti (UEH)
10. Institut culturel Karl Lévêque (ICKL)

#### **GHANA**

1. African Redemption
2. Permaculture Green World
3. Global Ecovillage Network-Ghana
4. KITA Ghana
5. Eco-Clean Ghana Foundation
6. Earth Care Permaculture
7. Food Sovereignty Ghana
8. Hemp Association of Ghana
9. ISEES Ghana
10. GEN Africa